

As A goodly

**Dysputacion betwene a Chri-
sten Shomaker, and a Poppe the Bar-
son with two other parsones more,
Done within the famous Citie
of Frozembourgh.**

**Translated out of þ German
tongue into English. By
Anthony Scoloker.**

Imprynted at London

by Anthony Scoloker. And

William Seres.

Dwellynge

wythout

Alders

gate.

Anno. 1548.

**Cum Gratia et Privilegio ad Impri-
mendum solum.**



The Shomaker cominge
to the parson's house, speaketh to the
parson's seruants.



Shomaker.

Good morrow good fellow
Seruant.

Ye are welcō master **Jo**
Shomaker

I thanke you wth all my
hert, Where is your master?

Seruant.

He is in the gallery, I tary a lytle **I**
wyl go and call hym, master master your
Shomaker is here.

Parson.

Bene uenit is magister **Hans.**

Shomaker.

Deo gratias.

Parson

What bringe you there, do you bringe
my slippers?

Shomaker.

Yea forsooth Syr, I thoughte you had
bene in the Church.

Parson.

No mary. I was ponder behynde in þ
gallery and there haue I mumbled.

Shomaker.

What sape you master **Parson**? haue

a y

pe mums

Pe mumbled.

Parson.

Pea I haue sayd my diuine service to
belydes what I haue now and then fedde
my nyghtyngale.

Shomaker.

Syr Johan I praye you tell me what
nyghtyngale is it, syngeth he yet?

Parson.

No forsooth, it dya weth to nygh to
ter.

Shomaker

I knowe a shomaker who hath anight
tyngale that begineth now fyrst to synge.

Parson.

Pea, the deuill of hell take that shoma-
ker with all his nyghtyngales, he hath so
rayled on oure mooste holpest ffather the
pope the moost hyghest ffather and true-
rend lord. yea, he hath so cryed and called
hym abroad, even as though he had bene
the moost vblest and vngacious wretch
or knaue of the whole world.

Shomaker.

What softc and saye **Sir** I pray the,
he hath partly declared your maner of sy-
nging, and your diuine seruice to the com-
mon people, and now I perceaue you do
nothing but rayle on hi, but what shall I
saye

Wh: is your behaviour and lyvinge accor-
ding to christes Gospell, or is it ap: played
Barlon.

What the devell of hell haue these dunt-
headed shomakers to do with our be ha-
viour and lyvinge?

Shomaker.

It is wyrtten. When thou seest thyne **Exod. 21**
Enemies alle fallen vnder hys Burden/
thou shalt not go by but helpe hi vp. How
much more is a christen Man bounde to
helpe hys neyghbour who he seeth lyunge
in an heauy conscience?

Barlon.

That ho:son asched ought not to ha-
ue meened spyrituall and religeous men
for they knowe well ynough before hand
what synne is.

Shomaker.

But Ezechyell speaketh yf thou seest **Ezech. 25**
thy brother synne, reprehend hym, or els
I wyll require hys bloude, at thy handes
Therefore a Christen man ought to repre-
hend hys brother, be he anoynted or no.

Barlon.

Arte thou a Gospeller?

Shomaker.

Yea forsothe Syr.

Barlon.

Hast thou not redde the gospel of
S. Mathew in the vii. Chapter. Thou
Math. 7. shalte not Judge to chynthe thou be not
indged: But ye Luther as passe nothing
at all vppon suche sayinges: neyther do
ye like for them / for they are playne as
gaynst you.

Shomaker.

To iudge and repprehend, is to be vnder-
stande two maner of wayes, we take
not vppon vs to iudge that thyng which
only apperteyneth to god. As Paule sayth
Roma. 14. No man shall Judge the seruaunt of an o-
ther man, but ought, to repprehend and ex-
horthe hym. As the prophet Esay sayth
Esay. 58. Call without Ceasynge, and exalte poure
voice lyke a trompett to declare my people
theyr offenses. et cetera.

Barlon.

Exod. 22. Ther is also wrytten. Thou shalte not
make the cheifest of the People ashamed.

Shomaker.

Who is the cheifest, amonge the peo-
ple is it not the Emperour, kynges, prynces,
Dukes, Carles, with theyr knyghtes
esquires and worldly power?

Barlon.

Ray, ray. The pope is Chyistes vica-
r, and next vnder hym, Cardynals, Bys-
shops

shops with all the spiritualte as it is written.
Solite de maiortate et obediencia.
These spirytuall men represent the sunne
and the worldly powers represent only
the moone. Wherout doth folow that
the pope must nedes be of greater power
then the Emperour, who is faine to kysse
hys fete. *Shomaker.*

Is the pope such a pupill aūt lord? truly
then is he not Christes vicare. *Johan. 18.*
For Christ sayth, my kynngdome is not of this
worlde. And *Johan. 6.* Christ (when he sa-
we that men wolde make hym kyng) wet
hys waves. Christ also sayd vnto hys dys-
ciples. Worldely prynces haue dominion
and beare Rule, and the Myghtyr of the
earthe are called Lordes, but let it not be
so amonge you. For who of you wyll be
the greatest shalbe the leaste, and the che-
fest as a Seruaunt, and therfore the pope
and ye spirytuall men are but mynysters
vnto the Christians in case ye be of God)
and therfore menne may reppel and depou-
well Inoughe.

parson.

The pope with hys, is not bounde to ob-
eie the commaundemēt of God. As it is
written in the spirytuall lawe. *C. Solite de
maiortate et obediencia* out of the whych

we do conclude that the pope is no sinner
but the most holpest and in all thyng irre-
prehensible.

Shomaker.

Johan. 1.

It is wyrtten, who so ever sayth that
he is without synne, is a lyer, oute of the
whiche followeth that the Pope muste
nedes be a sinner or a lier (if he be not both)
and not the most holpest, but is greatly to
be reprehended.

Parson.

Distinct. 40

What I say, although the pope were
so wycked, that he dyd byng a great mul-
titude of people into hell, yet may no man
reprehende him. For it is wyrtten in our
lawes dyt. xi. Si papa. How we doth that
please the?

Shomaker.

Math. 18.

It is wyrtten in the gospell of Math.
if thy brother do synne reprehend him be-
twene hym and the, and if he heare the,
then hast thou wonne him. Doth the po-
pe use such Godly accers?

Parson.

Doest thou call this to reprehende also
for a brotherly sorte, to cry and call it out
so openly?

Shomaker.

It is further wyrtten in the same text.

In case thy brother heare the not / then take
he one or two wyth you / and if he heare
you not then, then tell it to the congrega-
tion, and let him go lyke a heathen and in
fidel, even as thou art sir Dominic.

Parson.

I praye the what pzeuayrth it that
thou dost call vs thus a broad lyke gre-
shoppers, consyderyng we passe nothing
for it. For we holde vs by our decrees.

Shomaker.

Therefore sayth Chrym in case men do
not heare you, then shake the dust from
your fete for a wytes that the Kyngdome
of God hath bene nigh vnto them.

For they? Judgement shall be greater at
the day of dome, then to Sodoma and Go-
morra. In what case shalt thou be there
seing thou wilt not be repzhended?

Parson.

I wolde graunte it to be so in case they
were learned men, but it becommeth not
the laye people to repzhed the spiritualte

Shomaker.

An all repzhended Balasin the pro-
phet. Therefore then is it not lawfull. For
a lay man to repzhende a spirituall man?

Parson.

Shomaker ought to meddle with gra-
sing

sing of his kether and clouting of his shoes,
wes, and not with holy scripture.

Shomaker.

Howe can ye proue that by scriptures
that a Chrystian man may not rede, wypte
and search in the scriptures? For Chryste
sayth, search the Scriptures for the bea-
reth witness of me. And the psalmograph
sayth also. Blessed is the man that stu-
dyeth nyght and daye in the lawes of the
1. Petri. 3. lord. And Peter sayth also Prepare your
selues to answer euerie mā the grounde
requyryth the hope whiche is in you, and
in lyke maner Paule teacheth the Ephesians
to fight agaynst the assaults of the
Ephesi. 6. deuell, with the swerde of Gods woorde.
Oh lord howe were it possyble for vs to
resyst, if we knewe nothing of the scripture?

Parson.

Euen lyke a heape of gile in the water.

Shomaker.

Mocke at your pleasure. The Jewes
knowe theyr lawe by roote or wythoute
the boke, shal not we that are Chryistians
know the gospell of Iesus Chryst? whi-
che is the power of God to as manye as
shal be saued, as Paule sayth.

1. Corin. 1.

Parson.

Yea, thou shalt know it as Chryst hath
tolde

solde. The scribes and pharizers haue set
the vppō Moyses seat. What so euer they **Math. 22.**
teach you, loke you do the same which sig-
nifieth the dayly preachiges doth not this
suffise the laye people?

Shomaker.

Ther is also witten in the same chap.
They laye heauy ād vnbearabie burdenis
vppō mennes neckes, ād such signifye the
tradicions and commaundementes of men
wherby ye dyspue and oppresse vs laye peo-
ple, byrnyng vs in heauy consciens: wher-
fore shulde we then folowe you?

parson.

How cāst thou proue that by scripture?

Shomaker.

Chryst sayth in the be fore named chap-
ter. Who be vnto you ye hypocrites ād phar-
izees, that shut vp the kyngdome of hea-
uen for the people / thou wylst not entre
into it thy selfe, nor yet suffre any other to
enter.

parson.

Pe that was spoken to the priestes of
the Jewes, and not to our priestes.

Shomaker.

Wary. Why ye haue fyrst taken the nas-
me of pharizees vppon you Which sette
vppon moyses seate etc. Although it be spo-
ken

ken of the Bristles of the Jewes (as the
truth is) even so it also spoken of you.

For your workes beare witness: thou can-
stest the widdowes houses: as þe text fur-
ther doth declare, in good fayth sir domine
you haue taken your selfe by the nose.

Parson.

Fye on the. Howe do the scholerson lu-
therians reioyce and laughe in their fyft,
when they can fynde some sayings out of
the scripture: they trouble and vex one
ther with, without ceasing.

Shomaker.

Sir I pray the be not discontented for
in good fayth I speake of a good zeale.

Parson.

I am not angry, but I am bounde to
tell it the, it becometh not the laye People
to meddle with the scripture.

Shomaker.

Math. 7. Chyest sayth. Beware of false prophetes
philipi. 3. and Paule to the Philippi. iiii. take hede.
If we myght not be suffered to rede the
scriptures, how shulde we the know these
thynges.

Parson.

The same apperteyneth to the papist
as Paule sayth to Timoth. 1. ye shall
correct the seducers with all extremitie.

Shomaker.

Shomaker.

**Yea they do it not, but do manifestly
agaynst it as it daylie doth apere.**

parson

Let them care for that.

Shomaker.

**No say not so, we wyll not esteeme it so
lyght, if they wyll not, then muste we take
hede that we folow not them, for no man
shall beare anothers burden.**

parson.

**Save what ye lyst, it apperteyneth not
to the laye people to meddel with the scrip-
ture as Paule saythe. 1. Coz. 7. Let every 1. Coz. 7
man walke accordyng to the lordes tal-
lyng. Howe sayest thou now? thou wol-
dest haue scripture, and now I haue scrip-
tured the I trow.**

Shomaker

**Yea paule speaketh that of the outward
conuersion and lpyunge, of boundemen
and ffremen/as in the same Chapter it is
clearly specified. But here doth he forbid
no man to searche the worde of God.**

Parson.

**Dost thou not here? ye muste fyrst
be called throughe the holy oymment, and
after that be chosen of the higher powers
other wyse is it not lawfull for any man to
meddel with the scripture.**

Shomaker

Shomaker.

Luke. 10. Chyft sayth. The haruest is great, but ther are very fewe labourers, pray to the lord of the haruest to send labourers in to his haruest. Herby the calling muste nedes be inwardlye of God, and not outwardely. ffor outwardly are all preachers called, as well f false as the true.

Barlon.

Cush. It is but folyshnes to reason with such platlers.

Shomaker

Luke. 9. It is euen so with you, as it was with the discyples / whiche were offended that other men cast oute deuilles in Chyestes name, as wel as they. But Chyist sayd fforbydde them not. ffor who soeuer is not a gaynste you is with you. And if ye were true Chyestyans / ye shulde euen reioyce that the lay people do vnderstand & know the worde of God.

Barlon.

What greife is it to you? **Sho.**

Because we haue forlaken the deuell in our baptysm, therfore are we thus dysgent to fyght with Gods worde agaynst him & his kingdom, yea and to auenture and fforparde both body and goods.

Barlon.

It were better ffor ye lay people to study howe to get the lyuing of your wyues and chyldren.

Sho.

Chryst forbiddeth and sayth, take no
thought what ye shall eat and drinke or **Math. 6.**
what clothes ye shall put on, for such things
do the heathen seek, but seek first the
kingdom of God. &c. And it shall be geuen
you abundantly. The man lyueth
not onely by bread, but of euery word
procedeth out of the mouth of God. **Math. 4.**

Parson.

Satisfye and content your selfe ther
with, and take neuer a whitte.

Shomaker.

We must labour, as it was commaun- **Gene. 3. &**
ded to Aoa. The me are bozne to labour **Job. 5.**
lyke the byrdes to flye. **Parson.**

Wherc shuld you and other laye people
haue learned it: some of them knowe ney-
ther A nor B.

Shomaker.

Chryst sayth, They shall all be taught
of God.

Parson.

But there nedeth also learning, wherfore
are the vniuersities els ordeyned?

Shomaker.

In what vniuersitie (I pray the) dyd
Joan stude? Who wrote so profoundly
In the beginning was the worde and the
worde

worde was God. & c. For he was but
a fysh: as it is wyrtten.

Parson.

What man he was illuminate wth
the holy gost.

Shomaker.

It is wyrtten. And it sh^{al} happen in
the later daies, sayth God, I wyl powre
out my spyrite vpon all fleche. What
meane ye: thynke ye that this is not sp^ok^en

Actes. 2. ken of vs?

Parson.

No, it is spoken of the Apcstles, as
peter witneseth. Therfor hold thy peace
and speake no more of the spyrite.

Shomaker.

Johan. 7. Chyfte sayth who so beleueth on me
out of his boope shall flewe streames of
lyuing water. Whych is expounded by the
Euangelist, that he speaketh the same of
the holy gost whych all they shuld receyue
that beleue in him.

Parson.

What I saye my thynke that thou
smellest after Athanasius that heretyke
wth the holy gost.

2 Cor. 3.

Shomaker.

Paule speaketh. Do ye not knowe
that ye are the temple of God; and y^e sp^{ir}ite
of God dwelleth in y^e: And to the

Gala

Galath. 4. Seynge ye are now become
chyliden, God hath sente his spirite in to
your hartes, who calleth. Abba, that is, be- **Galat. 4.**
loued father. He maketh vs rightuous
accozdyng to his mercy, thzough the bath
of renouacion / and the renewyng of the
holypghost / whiche he hath powzed habou **Timon. 4.**
pauntly in vs. And to the Romaynes in
the .5. chapter. As the spirite now dwel: **Roman. 8.**
Ieth in you, who hath rayled Iesus Chri
st from death.

parson.

I fynde no holy spirite in me. you no
I are not noble inough therto.

Shoemaker.

Wherefore are ye then called spiritual
seyng you haue not the spyrite of God: ye
ought with good right to be called spyryt
deleafe.

parson.

They be other maner of people then ye
ther you o: I am whiche haue the spyryte
of God.

Shoemaker.

Ye ought not to haue respect vnto the.
for God is no accepter of parsons. It is **Actes. 10.**
also wzyten. The spirite of God shal rest **Clay. 66.**
vpon a broken o: weake harte.

Parson.

B

Shoemaker

the we me one, I praye the
Shomaker.

Rom. ans. Paull speaketh openly. Who soeuer
hath not the spryite of Chryst, pertyneth
not to hym.

Parson.

Wh/ trulye it is a very pooze and my
scerable spirit/ which ye Lutherians haue,
I thinke he is as blacke as a cole. I praye
the tell me what make ye wryth your holp
ghost? I beleue verely that he slepeth both
nyght and daye by you, for men can not so
much as ones spye hym.

Shomaker.

Math. 7. Chryst sayth, Seuenot that which is
holp to dogges, neyther cast ye your pear-
les before swyne, leaste they treade them
vnder theyr fete.

Parson.

What, are ye not ashamed to speake such
Rude and Uncommetpe woozdes before
me?

Shomaker.

I pray the sit domine be not displeased
for it is the saying of holy scripture.

parson.

yea, yea, yea, ye Lutherians speake much
of Goddes woozde, and it waxeth the len-
ger the woozle. I can not spye any amende-
ment

ment in none of you all.

Shomaker.

Christ saythe Luk. 19. The kyngdome
of God cometh not outwardly, or wyth
lokynge vpon that men myght poynt it wyth
fyngers, to saie here in thys or in that plac
e is it, but it is inwardly in you. that is, it
standeth not in outwarde woorkes.

Luke. 19

Parson.

When may perceaue that by your deuic
e seruyce. We praye not, neither go ye to
the Church nor to the dayly seruyce, nor
in a maner to nothinge at all that good is
As then suche kyngdom Gods kyngdom,
amongst you Lutherians. I beleue it is
the great deuell of helles kyngdome.

Shomaker.

Christ speaketh, The tyme shall come
and is euen now, that men shall praye no
more vpon this mountaine nor at Iherusalem,
but shall praye only in spyrte and veryte
Thys casteth downe and condemnyeth
your dayly seruyce with also your num
bred prayers. For Christ wholly and all
abhorreth your nombred prayers wyth
your outward numbling. As here as he
saythe Math. 23. Thys people doth hypp
ocrite wyth theyr lippes, but theyr harte is
farte from me.

Math. 9

Math. 23

parson.

Luke. 18. And Christ sayth, ye shall praye without ceasing.

thomaker.

yes, he meaneth, to praye without ceasinge in the spirit, but Christ dispyseth your prayer: saying, ye shall not make many wordes.

parson.

Math. 6. Gentle fernde what is that for a prayer, to praye in spirite and veritie: teache me that same I praye the, then shall I neede no more to say my mattes nor myne other service.

thomaker.

Reade that lytle booke of Marten Luther, intituled of the Christen lybertye whiche he dedicated to Pope Leo, and there shall ye fynde it breifely declared.

parson.

I wolde rather that Luther with all his booke were burnt, I neuer in all my lyfe dyd reade none of them, nor yet with as I am aduysed.

thomaker.

What, why dost thou iudge then?

parson.

Maye because he worshippeth not the
saintes,

thomaker.

Christ

Chryst sayth. Thou shalt onely wor-
shipp the lord God, and serue him onely. Math. 23.
Parson.

Pea, we must haue intercessours to god
Shomaker.

John sayth. If any man haue synned
we haue a mediator by God, whiche is 1. John. 2.
Jesus Chryst, who is ryghteous, who is
also the peacemaker for oure sinnes.

Parson.

Pea thou speakest sayze wordes good fela-
lowe, but nede compellerth a man to begge
yf thy legge were broke, woldest thou not
go to saint Wulfgange? or if thou haddest
the tothache, woldest thou not pze to laie
Apolonias?

Shomaker.

No trulye. Chryst sayth, come vnto me al-
ye that labour and are laden, and I wyl
sate you. Where then wyl we seke better
helpe, ye haue made Idoles of the saintes
and so ye haue seduced and brought vs fra
Chryst. Math. 11.

Parson.

Pea, I haue hearde wel Inough of you
Lutherians that ye do neuer fast, doth Lu-
thers holyghost teache you that?

Shomaker.

We are not commaunded of God to
fast.

Math. 6. fast, but God hath left it free. Chrysost saith when thou wilt faste, anoint thy head and wash thy face, he saith not, thou shalt or thou must faste, lyke our Romyshe stepfather doth.

Parson.

Yea, but ye neuer do fast.

Shomaker

I beleue that he handycraftes menne do faste better (yea although they eate. 4. tymes in a daye) then all the prestes and chawelyngs of the realme. It is manifeste enough. I nede not to speake any more therof.

Parson.

Hold thy peace then, and let me speake, as concerning fastinge that is the least faulte, but ye Lutherians eate fleshe on Fryday, that the deuill of hell might blyss you.

Shomaker.

Math. 15. It is not forbidden of God to eate fleshe, and therfore is it not sine/so farre fourth as the weake people are not therby offended. Chrysost saith. That which goeth into the Mouth, defyleth not the Manne: but that which comnieth oute of the mouth defyleth the Manne, as whooredome, murder, aduoutrye, theft, false witness beating

hearing, baptyng. &c. And Paule: 1 Cor-
inthi. What sorue is sold in the market, 1. Corineth
that eatr.

Parson.

ye a, saye what ye lyst, but good olde cu-
stomes whych haue bene kept and obser-
ued aboute foure hondzeth yeres / are not
to be despyled.

Shomaker.

Chryst sayeth Iohn in. 14. I am the Johan. 14.
waye, veritie / and the euerlastyng A pte /
but he saith not I am the custom. Ther-
fore must we sticke and cleave to the verie-
tie whyche is Gods worde, and euen god
hym selfe, which endureth for euer more /
But custome cometh of men, whyche ac Math. 23.
re all spers / as the. 115. psal. saith, which Psalm. 115
sayinge dothe whole and all ouertrowe
your customes.

Parson.

Syr I pray the tell me, the Lutherians
do neuer shryue nor confesse them, whych
is the greatest heresie of all.

Shomaker.

Nether is that commanded of God,
nor yet pronounced, nether in the olde nor
in the newe Testament.

Parson.

Byd not Chryst saye Go and shewe thy Math. 23.

hij

life

selte vnto the priestes:

thomaker.

Dorst thou call shewing shpyung?
that is a widders straunge Englyshe, ye
must declare it better vnto me by scripture.
If the same shpyung in the eare were
such a great bonde and holy thyng, it shuld
truely be clerer declared in the scripture.

parson.

What I say, wylle ye do nothyng els
but that whiche is commaunded pow of
GOD in the scripture? that is a pitious
case.

thomaker.

Actes. 15. I can not fulfyll the same, as it is de-
clared, what nede I to lay any moze bur-
then vpon me?

parson.

Such thynges haue the holy father
ordeyned in their counceils.

thomaker.

Who gaue them Auctoritie?

parson.

Johan. 16. Chyft sayth I haue yet many thynges
to say vnto you, but ye can not beare it a-
wey now: Howe sayst thou? Are not
than the counceils instituted of God?

parson.

But Chyft speaketh befoze that, I shall
sende

send the comforter (which is the spirit of
truth which proceedeth of the father) and **Johan. 15.**
he shall declare you all thynges whiche I
haue tolde you. Marke, he sayth not, he
shall teache you new thynges, whych I ha
ue not tolde you, but the same thynges w
I haue tolde you: uen the same shall he de
clare vnto you: And sayth further hereaf
ter, he shall leade you in all treuth

Parson.

Thus holdist thou other of the
councils I perceave well enough.

Shomaker.

yes verelye of that counsell whych the
Apostles kepte at Jerusalem.

Parson.

Haue the apostles also kept a counsell?

Shomaker.

yea if you haue a byble.

parson.

yea I haue one, & Katherine bypynge he
ther that same great old booke

Katherin.

Syz is that same it?

parson.

What no, that same is the decrees, loke
ye make it not foule.

Katheryn.

Syz is thys it?

Katherin
the parson
hande sayd

what elles.

par:

So much
dyd he re-
gerde the
byble.

Actes. 13.

Now he
telleth
truth.

Parson.
Yea, make it cleane, and swepe of the
dust and cobwebbes now master thoma-
ker wherewis it.

Thomaker.
Seke in the Actes of the Apostles in
the .15. chapter.

Parson.
Seke your self: I am not much vled
in the same booke I knowe other thynges
w are proffytabler vnto me, the that.

Thomaker.
There it is, beholde Syr.

Parson.
Katherin, rede Actum 15. nay let alone,
I wyll rede it my self, and I wyll knowe
what the same olde fellows haue made.

Thomaker.
Yea, Rede, and ye shall fynde that me
may not lay the burdens of the olde Tes-
tament vppon the Christians, ther fore as
we are not bounde to heare you in the olde,
muche lesse in the new testament.

Parson.
Luke. 10. But Christ sayth. Who soeuer heareth
you, heareth me, and he that despyseth you,
despyseth me, is that same not cleare In-
ough?

Thomaker.

Yea, when you do sincerely and purely
preach Gods worde, the are men bound
de to heare you euen as Chryste hym selfe.
But when ye preach your owne Imaginacions
and inuencionys, the ought no man to geue
care vnto you. For all that is not planted
of God my heauy father shalbe plucked
vp by the rotes.

Parson.

Are the counsellis then also the lea-
nyng of men?

Shomaker.

If a man shulde say the contrary, the coun-
sellis haue done great damage in Chry-
stendome by two manner of wayes.

Parson.

What hurt or damage declare them
I pray the hartely.

Shomaker.

Fyrst the commaundementes which are
innumerable and unmeasurable as you
your self knowe and that which is worst
of all haue bene by excomunicacions con-
fyrmed, and about that moost part are not
grounded in the scripture, and such your
commaundments men haue highly esteemed
and therewith greatly charged mens con-
sciences and haue bene reputed lyke the com-
maundementes of God yea, set before the
wherby

wherby the commaundementes of God
haue bene set backe and made vnknewen
to the people. Such people hath Paul de
clared with their commaundementes.

1. Timo. 4

That in the latter tymes shulde departe
from the fayth, and geue hede vnto spiri-
tes of erroure / and deuelyshe doctryne of
them which speake false thozow pproph-
sy & haue their consciences marked with
an hote yron, forbyddynge to marry, and
commaundynge to absteyne from meates
which God hath created to be receyued
wyth thankes geuyng of them which be-
leue and knowe the truth.

Parson.

How is that come to passe, with what
commaundementes I pray the?

Shomaker.

To eate flesh on the fryday, hath bene
taken for a greater synne, then to kepe a
whore or two.

parson.

I vnderstande you very well, what
damimages are there more?

Shomaker.

Secondarily they haue brought forth
many straunge Gods seruises / and called
them good workes, which is nothyng els-
is (if a man shulde saye sothe) but verpe

hypocrysy and outward folpishnes: Wherof
God neuer spake one worde: wherby
both we and they/ haue neglected, and not
regarded the good woorkes whych God
hath commaunded vs.

parson.

What are then the ryght true woorkes of
a chrysten man?

homaker.

Chryst sayth. All what thou woldest þ
men shuld do to the, do eu. n the same vnto
them/ and that is the fulfilling of the wot,
le lawe and pꝛophetes. And he doth teache
vs to fede the hungry/ to geue dꝛynke to þ
thyrsty/ to harbarowe the harbaroules
to clothe the naked, to visite the sycke, and
to comforte the pꝛissoner.

Matt. 7.

Matt. 15.

parson.

Are that only the woorkes of a Chryste
man, and the wholl some of a Chrysten ly
fe?

homaker.

Yea/ a true and faythfull chrysten man
whych is boꝛne a newe out of the water ad
the Spyzite (as it is wꝛitten Iohan. 3.
chapter) serueth God onely in spyzite and
Meritie, and serueth also his Neighbour,
wꝛth the woorkes of charitie: that is the
whole summe of a Chrysten lyfe: but these

Iohan. 3.

par

papistes meane that such a Chrysten lyfe
is nothing at all, because the same woordes
haue not such an outwarde shyne as their
woordes do.

Parson.

Thynke ye then that our synngng and
Readyng is of no worth?

Shomaker.

Matt. 15. Chyste shal require nothyng elles of
Gene. 3. & vs at the day of iudgemēt, then the woordes
Job. 5. kes of mercy, then shal ye priestes and mo-
kes stande lyke foles which haue left their
races at the pylopy.

Parson.

Luke. 10. Thou hast hye it wonders well, gette
you to the furnace and warme you a lytel
tell, doth Luther teache you suche thyn-
ges?

Shomaker.

I do.

parson.

What holdest thou of Luther? I pray the
tell me.

Shomaker.

I hold him for a Chyste Doctour and
I thynke there hath not bee a better sens
the Apostles tyme.

Parson.

What proffyt hath he done in the chrysten
fayth?

Shomaker.

Matt.

Mar. fyrst, he hath discoverd and
 brought to lyght your false doctryne, com-
 maunementes, traditions and Imagy-
 naryons, and admonysshed also warned
 us therof. **Secondarely** he hath declas-
 red us by scripture that we shulde confes-
 se that we are all the bondmen of synne.
Therdelv that **Chyyst** alone is our say-
 our and redemer, of which two points the **Rom. 5.**
 whole scripture is full, wherby we learne
 to putte our truste, hope and fayth onelye **1. Cor. 1.**
 in **Chyiste**, which is a true and godly wo-
 ke to saluacion, as **Chyist** sayth **Johan. 6.**
And Chyist sayth. **Mat. 5.** Let your lyght
 braste oute, and so shyne befoze the people,
 that they (seing your good woorkes) maye
 praise the father which is in heauen. **Johan. 12.**
Math. 5.

Parson.

Redeth no woorketherto.

Shomaker.

Paule sayth ad **Rom. 5.** we hold it ther- **Roma. 5.**
 fore, that man is onelye made right wse
 through fayth, without the woorkes, & to
 the **Romaynes** in the last chapter. **The**
 ryghtuous shall lyue by fayth. **Rom. 6.**

Parson.

James sayth in his .2. chap. fayth wout **Jacob. 2.**
 good woorkes is dead.

Shomaker.

A true

A true Chyristen sayth can neuer be
 bell but byngeth alwayes good woꝝkes
 and frutes foꝝth. If oꝝ Chyꝛst sayth, **Math. 7.**
 good trece can bynge foꝝth no euell frute,
 but such good woꝝkes ought not to be do
 ne foꝝ to meryte oꝝ deserue heauen ther
 by, foꝝ Chyꝛst hath merited and deserued
 it foꝝ vs, neyther foꝝ feare, and to a voyde
 the paynes of hell, foꝝ Chyꝛst hath deli
 uer'd vs therof, neyther foꝝ honour, foꝝ
Math. 4. all honour shalbe geuen onely vnto God,
 as it is wꝛiten. But ye shall do them foꝝ
 loue, foꝝ a thanks geuyng to God, and to
 the helpe and pꝛofyt of yowr neyghbour.
 pꝛeson.

If Lutter be so ryghtuous and so good
 a doctour as you name hi to be, how cha
 get it then that so fewe greaſe loꝝds do
 cleaue and styck vnto his doctryne: Saue
 onely a heape of rude and vnlearned peo
 ple?

Shomaker.

Pylate, Herode, Cayphas noꝝ Annas,
 cleued not to Chyꝛst noꝝ yet the pharise
 es, but the common people. Therfoꝝ
 Chyꝛst reioyced in spirite, and sayd. Father
Luke. 10. I thanke you, that ye haue hydden the
 se thynges from the wyse of the woꝝld, &
 haue opened it to the hyle flocke.

Parson.

What I saye the common people clea-
ne least of all to Luther and hys doctrine.

Shomaker.

Your dulheaded and folythe preachers
are cause of that, whych without any scrip-
ture, crye and call, he is an heretike, he is
an heretike. But Chyeste hath declared
to the litell flocke. Forthoughe the nar-
rowe gate, for the gate is wyde and þe way
is broade whych leadeþ to dampnation,
and ther are many which walke in it, and
ther are many called and fewe electe.

Math. 7.

Math. 22.

Parson.

Men do vse to speake suche wordes in
saunteres, vpon the market, and elles wher
lykefooles, whych ought not to be spokē
in suche places.

Shomaker.

Chyest sayeth, what I saye to you in
secret, that shall ye preache vpon the hou-
se toppes.

Math. 10.

parson.

If I shulde saye tructh, I holde Lu-
ther for the grateste heretike, that euer
was sence Atrius Tyme, and thou arte
hys folower, and ther is no good in you,
neþer cometh there any good fro you.
Vnderstandeste thou that? The same tyme

telle

Will do I gyue both to Luther and to the
Shomaker.

Math. 14. Deeply you haue hitte the pypke, for
there is no man good but God only. For
oure nature is whole and all corrupte in
vs, as it is wyrtten. **Genes. 8.** The hart
of man is inclined to euell, even from byrth
pouthe / whych dayly muste be mortified
wyth the crosse, leaste it myght hinder the
spirite. For nature ceaseth not to seke that
thyng wherunto it is inclined, allthough
the spyrte be made ryghtuous throught
fayth. For it is wyrtten **Prouer. 24.**

Prouer. 24. The ryghtuous falleth seven tymes in
the daye. Therfore do we daily praye. For
goue vs our trespasses **Math. 6.** and paule
to the **Rom. 7.** The good which I wolde
do, and after that speaketh he. O miserable
man / who shall deliuer me from the body
of death? Therwyth declareth he that we
are synners even vnto death. But saye **Do-
mine** / if thou arte wyth out synne, caste
the fyrst stone vppon vs. **Barlon.**

Johan. 8. We are all vnprofitable people, we can
prate very well, I truste ye shal shortly be
knocked vppon your boanes, for I perceiue
there is none other remedye.

Shomaker

Homaker.

What wolde you be in hande with the
sweerde that pperterneth not to the lpy
tualle.

Parson

Wylly not Christ Luce. 22. ordeyned
two swerdes, one spirituall and an other
tempozall.

Homaker.

Christ did tozbydde Peter. Math. 26
and sayd he that striketh with the sweerde
shall perissh with the sweerde.

Math. 26

parson.

It helpeth not by other meanes; therfore
must it be holpen / wyth a quicke punish-
ment, for hereby hath in a maner taken
upperhande, therfore it is hygh tyme to
stryke in the flocke.

Shomaker.

Wh, do not so, but rather follow the co-
sell of Gamaliel: Actum in the 5. chapter.

Actes. 5.

If the doctryne be of God, ye can not for-
bydde nor defend it, and if it be of meime,
then shall it fall without any sweerde to
the intent ye be not take as one that wyll
fycht agaynst God.

parson.

Ther shall come nothyng elles therof
for this shalbe the ende.

Sho

Shomaker.

Johan. 15. Nowe, O lord of heauen, thy wyll be
fulfylled. **Math 6.** The Discypyl is not
about hy's master. **Luke 6.** Here they persecuted
me. they shal persecute you also. And they
are ye, when ye are hated, dysdayned and
dyspyssed for my names sake.

parson.

Some shall then holde their peace, whych
nowe do call and roare a lowde.

Shomaker.

He that conf: sseth me before the world
him wyll I knowledge and confesse before
re my heauenly father.

Parson.

Ye shall be handeled and serued lyke as
heretikes ought to be serued.

Shomaker.

Math. 10. Chryst sayth feare not the whych may
destroy the body only, but feare him which
may destroy both body and soule. O lord
God, howe good is it to dye for thy names
sake.

parson.

It were euen yf it were a heretike
tyke (after the thur admonicion and war-
ning) ought to be put to death.

Shomaker.

But yow ought fyrste to proue o' des-
syns

kyne vs to be heretikes, wyth the holy scrip-
ture.

parson.

That may we full easly do.

Shomaker.

Then shall God require our bloude
at your hands: because you haue suffe-
red vs, and the poze shepe of Chyrist to ha-
ue ben e thus long seduced and ledde oute
of the right way. And that you haue not
relysted and disputed with so many prea-
chers of this learning.

Parson.

It shal shortly come to passe, we haue
taken our aduise and counsell vppon the
matter.

Shomaker.

Yea, is that true in dede? I perceaue ye
do fulfyll the sayeng of Mat. And the
Phariz'es went and helde a counceyl how
they might trippe him in his wordes, and
vnd send officers vnto him: with the offi-
cers of Herode.

Math. 22.

parson.

What elles? Thus ought the heretys
kes to be serued.

Shomaker.

O, lord. These true preachers wol
be sayng byng vs all to Chyriste, no man

& w^{ch} excep

excepted. And thou woldeste bringe both
vs and thy selfe to the deuell. Thou woldest
saye that the fyre of Heauen shoulde
fall on vs. **Luke. 9.** Hearc what Chyest say
eth. Do ye not knowe what chylderen of
spyzte pe are? The sonne of man is not co
me to destroy the scoules of men, but to sa
ue them. **2. Cozi. 13.** He hath geuen me po
wer (saith he) not to destroy, but to amende
Darson.

What, I say, I wyl euen the same also.
Shomaker.

Hebr. 4. fyre and swerde scrueeth not thereto,
but the woorde of God **Hebr. 4.** Which is
sharper then a two edged sworde. Ther
fore if thou arte of God, defende thy doo
r. **1. Coz. 1.** true and lawes with Gods word, which
is the power of God. **1. Cozinthi. 1.**
Darson.

All thys helpeth you neuer a whyte.
Shomaker.

Ye bringe not Gods woordes, ye seeke not
the honour of God, but your owne power
honour, and Ryches, against whiche the
woorde of God speaketh, ad therfore do ye
persecute it.

Darson.

Yea, thou pratest nothing elles, but to
beare a manne, when the harte is full, then

run

honneth the monthes ouer. Luke. 6.

Shomaker.

I make well lyken you lyke as Christ
honneth the chyliden scttyng in the mar-
kett place cryng one to an other and say-
ing. We haue ppyes vnto you and ye haue Luk. 22
not daunted. We haue mourned to you &
ye haue not wepte. Euen so is it with you.
If a man speake vnto you comfortabyle
of the woꝛde of God, then do ye derpde it.
If a man do tell it pou earnestlye then are
ye angry.

parson.

Although thou dydest synge lyke
a Harke thou shalt not make me others
hoyle then I am.

Shomaker.

Youre harte is woren harde and stony
as hyng Pharo, Exodi. Bedefrom
p. 7. Chapter to the. 15. who nather regar-
ded no wonder nor places. etc.

Parson.

Thou haddest almost hit the pycke.

Shomaker.

We thynketh that thou arte lyke the
false offyce Luke. 6. What shall I do the
loꝛde wpll take the offyce from me. I can
not dygge, and I am a shamed to begge.
Euen that same feare ye spirituall meane

C iii

also

also no exhortacion nor admonishing can
helpe. parson.

No man cometh to me vnlesse my fa-
ther drawe him, wyl you then conuert a
man? Shomaker.

O h sye I loue to heare the same woꝝ
des with all my harte. It is wꝛitten Job
is. without me canst thou do nothing / and
further thou haste not chose: me, but I
haue chose the, therfore lyeth it not in our
power, but it is God which must conuert
vs. Which I do wyshe you all from the
botome of my harte.

Parson.

Then do they ryng in the church: As
therin giue me my sirplys and tippet.

Katherin.

Well beloued master / go in pease, I
hope all thynges shalbe well.

Shomaker.

With the helpe of God, now peace be
with you, beloued sye take no displeasure
wyth me, but pardon me if I haue offen-
ded you.

Parson.

God pardon and forgyue vs all our
synnes.

Shomaker.

Amen.

Page

Parson.

Behold how quick these lay men
are in telling of their tale to vs which are
appointed. I thinke that the devil of hell
be patched and clouted in the sho. Skynne,
he hath so stricken me upon my brest plas-
te, that if I had not bene so depely lea-
ned, he shuld haue made me a ass, therfor
he shall make no moze shoes for me, but
Hans zohell shall be my shomaker, for he
is a very symple man, and one that dothe
not much reason of the scripture, nor of
the Lutheryans heresy, which appertey-
neth not to the laye people, neither becom-
meth it them to dyspute with their soules
seperly, for Salomon sayth who soeuer
walketh symply, walketh well. Ah, the sa-
me saying ought I to haue layde to that
bulheaded shomaker, peradventure, he
shuld haue had nothyng to say therupon
but haue bene starke donie.

Katherin

Ah master, I feared greatly (when I
sawe you couo not ouercome hym wyth
scripture) that you shuld haue strycken hi
upon his pate with the slyppers.

Parson.

If I had not feared that an excoare
myght haue rysen among the comens, I
shuld

shuld bereyly haue layd the slippers in his
face, so that neyther Daule no nor Dhuill
hym selfe shuld haue swepte it from him
in the dries, for all that he trusteth so mu-
che in them. **Katheryn.**

I maruell greatly how it cometh
that the lay people are so learned.

Parson.

If thou wilt know it, I shall tell
the. The cause is that the spiritualty is
no more regarded. Where afore times did
oure holy father the pope of Rome wyth
his bysshops forbydde such heretikes as
Luther is, according to the spiritual lawe
and compelled them to recant, lyke Joan
hus was serued at constance. If men dyd
now compell these preachers of the Gos-
pell to holde the p^e Peace, then shulde it
be as good as euer it was, and then shulde
the spiritualty be honoured, but when we
go aboute to cause them to holde their pra-
ce, then wyl they immediatly dyspute with
the pope and Bysshops, whiche is a thing
that neuer was hearde in the worlde be-
fore, that such vyle parsonnes shulde dys-
pute with the moost holpest father whiche
are not worthy to speke to his holmes, but
it shall shortly take an ende. Although
these preachers wyl not holde their peas

se, they shall be compelled to holde theyre
peace, for all that they lay Saynt Pauls
les wytyng befoze them, and though they
had Pauls swerde also, yet muste they
lye doune and not so much as ones kycke,
when it pleaseth ones the Holpe ffather
of Rome, then must the laye people holde
de theyre peace also, and then shall we come
to oure former worthyness and prynces
honour.

Katheryn.

Merry Syr It were very good, for
every man dispiseth and mocketh with you
lyke the shomaker did euen now.

parson.

Hertofore shulde such one haue bene
excommunicate, but now we muste we both
heare and learne of the laye People lyke
the pharisees did of Chyyst, good katherin
I pray the call Iohan our coke, he vseth
much to rede in the Wyble, perchaunce he
shall declare the scripture better then Ie.
he must seke me some sentences out of the
scripture.

Katheryn.

Iohan Iohan come to my master.

Iohan.

Honorable syr what is your pleasure?

Parson.

Dur

Our thomaker hath vexed me very sore
and hath shewed me much out of the by-
ble, lyke the maner of the Lutherians is
ye muste seke me oute some Chapter that
I maye knowe yf he haue sayde ryghte
or no, that I myght conuict hym by scrip-
ture.

The coke.

Ye ought with ryght to knowe it your
selfe, for you haue longe holpen to examine
the anointed.

To that we vse but the doctrine of sco-
les and that which hath bene wrytten and
made by men and very lyttel the spirytual
lawe, which the holy fathers haue conclu-
ded in the councelles.

The coke.

It maketh no matter of that which the
auuncient fathers haue concluded in the co-
sell and what men (whiche are comine in
afterward) haue wrytten, when the same
lawe doctrine and wrytting is not out of p-
woorde and spirite of God. For the Pro-
phets. Apostles and Euangelistes were
men also.

Parson.

Ergo they myght also erre, but the Lu-
therians will not beleue it.

The

The cocke.

No, for Peter sayth. 2. Petri in the first. Petri. 1.
Chapter. That no prophet in the scripture hath any private interpretation.

For the scripture came neuer by wyll of man, but by the men of God spake as they were moued by the holygost. The false prophetes, which bring many euell sectes in that signifieth) even poore spirituall estate, order, rule, and all the maner of men (without any word of God) where with you daily go about.

Parson.

That is not spoken of vs, but of our ancient olde predecessors and foregoers.

The cocke.

O ye folles and slouch in harte to beleeue all that the prophetes haue spoken. **Luke. 24.**

Ratheryn.

Marke Master, doth the cocke hynde you? now ye wold not suffer me to tell it you.

Parson.

O thou lowly villayn, wilt thou now teach me? thou arte also one of Luthers knaues, get the out of the doore, and come no more into my house, thou vnshamefast beast. I coucell it the for best.

Shoemaker.

Wahs

Ha ha ha : I perceiue it greveth you
yet: that the shoemaker hath scopt so well
your mouth, lett it not be so greate won-
der vnto you, for God suffred (in the olde
Testament) the apardes to declare hys
worde, even so now must ye pharisees, and
chaueynges be taught of shoemakers and
cobblers: yea the very stones: call it in
to your eares: fare ye well saye Domine.

Katheryn.

I maruaile that you can take the pay-
ne to speake to such Rude beasts, they nei-
ther regarde you nor yet your help ovynt-
ment.

7 AU 55

I shal kepe me from him well inough,
thow wycked and excommunicate kna-
ue take hede of thy fyre nowme I wyll go
for the Church, and go you to the Market
and buye vs a dosen of good quayles: for
the chapeyn of my most reuerende Lord
or the byshoppe shal dyne here wpth mos-
te other gentlemen, we wyll kepe a ban-
ket, now Carpe the byble out of the par-
lour, and loke if the dyse are in the tables:
and prouide vs of a fayre paye of cardes
of two.

Katherin.

It shalbe done, Saye, wyll ye come ha-

one anon after the procession be done

Parson.

Yea, loke the meate be ready.

Katheryn.

Yea forsothe **Sp**

Amen.